

THE MESSENGER

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FROM ADYAR

A correspondent who attended the Convention at Adyar writes:

I spent a fortnight at Adyar at Convention time. We saw little of the President, as she had the National Congress to attend as well as the Convention. She was looking very well, but she told us that never in her strenuous career had she worked so hard; twenty hours a day of condensed work at the *New India* Office, the National Congress, the Theosophical Convention, and interviews with important officials, with trips to Calcutta or Bombay or some other far-off place interspersed—and traveling in India is most trying and primitive. It is a miracle, nothing less, that she is performing before our very eyes. Raja has taken much work from her, and he is visiting lodges all over the country and conducting meetings at Adyar. How these great ones work!

My correspondent adds that the lectures were superb.

COMPLIMENT TO MRS. BESANT

The Hon. Mr. Basu, the President-elect of the Indian National Congress, 1914, thus refers to Mrs. Besant in his closing speech in the Congress:

It will be wrong of me if I fail to refer individually to the distinguished lady who has joined the ranks of the Congress. (Applause.) The experience, the wisdom, the ardor, the enthusiasm which Mrs. Besant has displayed in

our cause, which she has made her cause also, are worthy of all praise. (Applause.) She reminds me of the palmy days of India when ladies like Arundathi and Maitreyi discoursed in assemblies of men. I see before me young girls of my own race and of my own faith. May I not appeal to them that, in their time, they will also remind the future audiences of the Congress of the great ladies of ancient days.

MR. UNGER

The friends of Mr. David S. M. Unger, our brother who had become so widely known as a Theosophical lecturer, were shocked to learn of his recent sudden death. In another column there appears a communication from his beloved surgeon explaining the cause of his untimely demise. It is obvious that his internal injury was far more serious than he had any knowledge of, and that his life had been greatly endangered for some time before the operation. At least this comfort may be taken by his family and friends, that there was no hand of greater skill in America than that which he employed to help him in his last extremity, and this shows how inevitable was his passing at this time.

During the years of his public work as a Theosophical lecturer, Mr. Unger grew steadily and palpably in ability and power. His specialty was along Christian lines, his

ability to show the Theosophical phases of Christianity being marked.

Wherever he went he won friends—friends who loved him admiringly and who were always glad to make it possible for him to return and repeat his public ministrations. To say that he will be missed in the Section is to express only an outer fact which is all too true. We had only one Mr. Unger, and there is no one to take his place. Surely he must now be very near his beloved Master.

On the evening of February twenty-fifth a Memorial Service was held at the same moment of time both at Chicago and Krontona. There was also one held at Kansas City on the twenty-seventh. In all places the services were most impressive, and a strong wave of love and well-being not only went up to him from these gatherings, but has been expressed, as I believe, all over the Section since his passing.

It surely cannot be long ere he will be with us again, if an eager desire to serve, a very real ability to do so and an unswerving devotion to his Master can produce such result.

WAR-MADE KARMA

Under the above caption the magazine REINCARNATION contains a noteworthy editorial which one could but wish every responsible official in Great Britain could see and take to heart.

It is to be hoped that the most advanced of the belligerent nations will not at this critical moment for the history of international law permit passion to do injury to the fair growing thought-structure of that ideal which all consider so important for the future of the world.

The threat of one nation to make breach of generous international customs should never be used to excuse or disregard an equal but not the same custom or usage.

Of all nations the old and leading British realm must now most maintain her poise. What other peoples do must not be allowed to disturb her majestic *noblesse oblige*. Her power, her patience and self-knowledge must carry her on her way above petty artifice and the low serving of the passing hour.

Do not the grown-up nations recognize Providence, the truth of responsibility and, in a way, the Great Law of Karma, the reverberation of evil Causes till they are exhausted in a wise denial?

The months are near in which the huge contest will be waged ever more hotly till the crisis comes or till hunger or the flow of blood

compels a moaning cry, "Enough." Now is the very hour for self-restraint, the hour in which to remember the future and the return in it of the forces of justice, of humanitarianism and of the rights and privileges as well as the obligations of the Elder Brother's birth-right.

ARYAVARTA FUND

In England there has been established a Fund to provide comforts, entertainments, etc., for wounded Indian soldiers in Brighton hospitals. This Fund is controlled by members of the T. S. and Order of the Star in the East, and is under the patronage of the local M. P.'s and other notabilities. Dr. Haden Guest and Miss Bright are also among its patrons. The Organizing Secretary, Mr. Chas. A. Nickolls, writes:

The work already accomplished has proved very useful, and has been gratefully acknowledged. We have supplied quantities of warm clothing, fruit and flowers, and the Matron has written to say how much the latter have been appreciated by the Indians.

Though we have done and are doing well, there is still the need for a continuous supply of all kinds of articles. There are many ways by which the Fund can be materially assisted, either by donations or gifts, and we thank you in anticipation for any help you can give us. We are very much strained here with all kinds of funds for purposes connected with the war, so that some assistance from over the seas will be much appreciated.

Is there any member in our Section who would be willing and glad to represent Mr. Nickolls in this most charitable work?

Contributions should be sent to Chas. A. Nickolls, Esq., 2 Connaught Chambers, 41 North Street, Brighton, England.

WOUNDED ALLIES RELIEF COMMITTEE

A recent number of a London daily contains a long statement of the organization of the Wounded Allies Relief Committee, and an appeal for funds. Among the distinguished names of the General Committee appears that of Dr. Haden Guest, the General Secretary T. S. in England and Wales, who is specially mentioned in the appeal.

The Hospitals organized by Dr. Haden Guest at Limoges and Nevers are doing valuable work in cordial relationship with the French authorities, and should be continued. All hospitals of the Anglo-French and Anglo-Belgian type will, after present funds are exhausted, need substantial support by this Committee.

The Committee calls for a half-million

of dollars to meet the immediate needs which, even great now, are bound to increase. Remittances should be sent to T. O. Roberts, Esq., Manager London County and Westminster Bank, Temple Bar Branch, 217 Strand, London, W. C.

H. P. B. CONFIRMED AGAIN

The press announces a most interesting discovery. The Mystic Lake Guatavita, the El Dorado which for a few centuries has attracted so many seekers of treasures, has at last been drained and is beginning to yield up its treasures of the past. Here an early race deposited their possessions of gold and jewels, not only in honor of their gods from time to time but finally in order to conceal them from the rapacious Europeans. Among the objects found appears a terra-cotta head with Egyptian head-dress. The likeness is so striking as to afford another suggestive proof of the existence in the far past of a connection between the peoples of Egypt and those of America. The lost Atlantis is becoming daily less a matter of fiction and more a matter of fact.

The writer comments in part:

Mr. Knowles showed me a considerable number of the golden treasures already recovered from the floor of the lake. All have a religious significance. Here is a strangely wrought god, here a goddess in an outlandish posture. Again there are vessels and instruments used in the religious service, symbols, ornaments, idols. All are most curiously wrought, carved, inlaid or hammered. Most seem distinctly Egyptian. All bear a marked relationship to pottery and instruments recently found in other parts of equatorial South America, which have given rise to a theory connecting these early Americans with Asiatic civilizations of great antiquity.

THE GODS BE PRAISED

The following happy information is attributed to a widely-known medical writer, Dr. Woods Hutchinson:

There is a new spirit abroad in my profession, and a new spirit in the land to meet it. We are paying less attention to drugs and more attention to housing and wages and other economic problems. We are beginning to find that they are the things behind the misfortune and unhappiness and sickness in the community.

VIVISECTION PRO AND CON

The following from the NEW YORK HERALD shows some *pros* and *cons* as to vivisection—mostly *cons*:

The New York Anti-Vivisection Society yesterday made public a reply by Dr. Walter R. Hadwen, of London, England, to a recent article by Dr. W. W. Keen, of Philadelphia, in which Dr. Keen undertook to prove that most of the progress in medicine and surgery during the last century was directly due to the practice of vivisection.

Dr. Keen's article was submitted to Dr. Hadwen by the anti-vivisectionists of America, with a request that he draft a reply. This Dr. Hadwen has done by drawing a "deadly parallel" between the claims set forth in behalf of vivisection by Dr. Keen and the citation of cases "where vivisection has not helped." Dr. Hadwen undertakes to refute each of the assertions made by Dr. Keen.

Among the arguments advanced by Dr. Keen is the assertion that vivisection is responsible for the "discovery and development of the antiseptic method, which has made possible all the wonderful achievements of modern surgery." Replying to this contention, Dr. Hadwen says:

The modern aseptic method of surgery was introduced by Semmelweis without vivisection, perfected by Syne and employed by Lawson Tait, the anti-vivisectionist, and was only adopted by Lister at a later date, after he realized the mistake of his earlier scheme of "antiseptis," in which the carbolic spray and solution proved dangerous to the patient.

Another of Dr. Keen's contentions in behalf of vivisection is as follows: "Almost entire abolition of lockjaw after operations and even after accidents." The following is Dr. Hadwen's reply:

Dr. Martin, the director of the Lister Institute, London, very truly says: "The chief preventive against tetanus is to insure that wounds are washed clean and kept as clean as possible." The anti-tetanus serum is useless and dangerous.

"Reduction of death-rate of hydrophobia of persons bitten" is another of the arguments advanced by Dr. Keen in favor of vivisection. Dr. Hadwen makes the following reply:

There are no statistics to prove that the death-rate from hydrophobia was ever higher when there was no Pasteur treatment than it is at present. Deaths per bite were never recorded, nor could they be except in Pasteur institutes, where the treatment is always given.

Another assertion by Dr. Keen in behalf of vivisection is: "Antitoxin treatment

has caused the death-rate from diphtheria to fall from 79.9 per 100,000 of population to 19 per cent per 100,000." Dr. Hadwen's reply is as follows:

Diphtheria has been reduced solely by sanitary measures. In some countries, after the introduction of antitoxin, the death-rate rose, in others it fell.

OPPORTUNITIES EVERYWHERE

It surprises us no longer to learn how wide is the circle of those who are ready to learn something of Theosophy. Earnestness to serve and zeal in the service will beget opportunities abundant for spreading the teaching. One of our most earnest members was recently asked to teach Theosophy to a Psychology Club of two hundred members. Show your colors, fellow Theosophists, and in the days ahead your hands will be full. Theosophy is the only offering to the world of thought that constitutes a real reason for things. The world wants to know *why*—never before as now—and the Masters wish it to be told—yes, from the very housetops.

MR. BLUM

It is gratifying to receive the letters that have been coming from Lodges recently visited by Mr. E. Y. Blum, the General Secretary's Representative for the Middle West. Mr. Blum is a rising young worker of marked ability. He possesses not only a great devotion and loyalty but a sound common sense as well. It is these qualities that win out in our work. During his travels Mr. Blum visited Lincoln, Minneapolis, Duluth, Superior, Des Moines, Denver and Colorado Springs, where his work has been most helpful.

CLIPPING PROPAGANDA

Paterson Lodge has decided upon taking up active propaganda work by use of the mails. Members pledge to send a clipping, a pamphlet or a magazine once each week to someone who is not a Theosophist.

No letters need be written to accompany any literature thus sent out. It is a good way to help the cause, and all back numbers of any Theosophical publication can be used for that purpose.

If each one of twenty members of a

Lodge agreed to send one news item concerning Theosophy once a week for a year to his friends, relatives and strangers, it would amount to over one thousand people reached with a message by that Lodge. Add to that all the Lodges of the American Section doing the same thing, and it would thoroughly cover the whole Western Continent. *Think it over.*

The cost to each one participating in this missionary work would not be over five cents a week at the most, and three cents would be the average expense to the sender. A paper can be sent for one cent postage. One old Theosophical magazine would supply clippings for several weeks. Almost every Lodge member has more odds and ends of literature than he knows what to do with—it often is destroyed at housecleaning time. Why not bring it to the Lodge Room to be sent out by the active workers *per* the mailing system?

Some one on the alert has put a sign in the trolley car where other advertisements are displayed. This is what greets the eyes of the passengers:

DO YOU BELIEVE IN
REINCARNATION?

FOR THE BIRDS

The Editor has received a communication from the Liberty Bell Bird Club of the Farm Journal, Washington Square, Philadelphia, making a strong plea in favor of bird conservation. The Club has received words of encouragement from Ella Wheeler Wilcox; Dr. S. C. Carr, Editor MEDICAL JOURNAL; Della T. Lutes, Editor AMERICAN MOTHERHOOD; John Isaacs, Managing Editor FARM & HOME, etc. The pledge of the Club is as follows:

I desire to become a member of the Liberty Bell Bird Club of the Farm Journal, and promise to protect all song and insectivorous birds, and do what I can for the Club.

It costs nothing to join and there are no assessments of any kind.

The Club has undertaken to plead the case of "Bob White" before the farmers, who have the power to grant his life if they will. This most useful bird, after working faithfully all summer in the farmers' fields and potato patches to rid them of boll-weevils and chinch bugs, potato bugs and

noxious weeds, is now in hiding to save his life from the greedy American hunter.

The Club is also trying to revive the original meaning of Thanksgiving and advises that the day be set aside for prayer and the giving of thanks, and that the fruits of fields and orchards be shared with the little feathered friends of the farmer, who have made the bountiful harvest possible.

We wish the Liberty Bell Bird Club of the Farm Journal much success in its worthy undertaking.

THE RACE MOTHER

And there appeared a great wonder in heaven; a woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars.—Rev. xii:1.

The future to a very great degree lies in the lap of our mothers. Whatever of greatness there may be in store for the peoples of the coming age must needs come forth as the result of the pure heredity and wise training the future mothers shall bestow upon their children. As time goes on women will hold higher and higher ideals of life. They will realize their responsibility as makers of the race, and this will lead them to live lofty lives of purity and to exact the same from those who would be their husbands. This consummation will start the children right—will give them that to which they are entitled at the hands of the law of heredity.

Then will come the early training. The well-known Catholic aphorism, "Give us your child till he is seven, and then you may do as you like with him," is founded on the knowledge of a great law. During those first seven years the little bodies of subtle substance can be moulded in any desired way. Mr. Leadbeater holds that, no matter what the latent defects may be, right training at that age can correct them; that what is done in these early years is done for the entire life of the personality. What a responsibility for the mothers! It is they who can people the earth with great men and women or with weak and pleasure-loving ones, according as they may choose.

It has been well said that there never has been a great man who did not have a great mother.

Fellow Theosophists, think of this in all that it means. Realize that we today stand in the presence of conditions that must of necessity bring forth a new race—a higher type of humanity. For this to succeed, purity and nobility of parenthood are imperative. What are we doing to help build the ideal of the parent of the future—the ideal especially of the Race Mother—the mother whose grandeur expresses itself in her lofty purity and self-sacrifice; her stable spiritual strength; her deep understanding of the law and its modes of wise fulfilment; her great love and devotion; her beautiful and harmonized nature; the woman who refuses to mate with any but the man who is her peer in nobility?

If every one of us were to build beautifully and enthusiastically into our consciousness that lofty ideal of motherhood, and hold it as one that is to be fully realized in very truth, we would carry about with us a vibrating force that would not only tend to lift every woman we meet up to its level but it would be our contribution, great or small, toward bringing down into manifestation the model of the Race Mother who is to play her great part in the beautiful future.

FIELD WORK FOR FEBRUARY

One thing that is being clearly demonstrated this season is the great value of follow-up work, which results in permanent building. Cities differ as men do. There are places like Albany and Oklahoma City where new centres flourish without assistance after being fanned. But there are others like El Paso and Wichita that soon die if left unaided. One conclusion to be drawn from field experience up to date is that in the future if we cannot have an efficient system of follow-up work, then the proposed new centres should be very carefully selected, even though they should be so widely separated as to involve much travel.

The first week of February was devoted to Terre Haute, with fair-sized audiences in spite of constant rain. A class of about

twenty-five was formed. The annual visit to Cleveland—the city of inspiration for lecturers—occupied the second week, and an encouraging class was left behind. Louisville got the last two weeks of February, the second week being made necessary to avoid idleness on account of another city suddenly finding hall arrangements impossible.

Something so unusual has happened at Louisville that it seems worthy of record. It has suddenly blossomed out in the finest headquarters in America, if not in the entire Society. Some of the members purchased a club building within five minutes' walk of the business centre of the city, and this is the home of the new Lodge organized at the close of the course of lectures above mentioned, and consisting of both new and old members. The Louisville Lodge (the original centre) has taken attractive quarters in the business heart of the city and has put out a fetching program. The Annie Besant Lodge, as the new centre has been christened, begins its career under what appears to be unusually auspicious conditions. The club house is a three-story classic structure of pressed brick and plate-glass windows, on a quiet street free from cars, and nearly opposite some of the University buildings. In front are two large reception rooms elegantly furnished. Back of the hall, in the rear of these, is the gymnasium where the lectures were given and which is to be reconstructed into a theatre. The building extends entirely through the block to the next street. So far as I know it is the first building purchased in America for a Theosophical Lodge headquarters, and I have seen nothing even approaching it except the old Lenox Avenue headquarters of an independent Lodge in New York, and that had only a small hall with less than one-tenth of the Louisville capacity. Over the door of the latter building is the interesting legend *Theosophical Educational Society*, the title under which the purchasing members have incorporated.

Two new Lodges have been organized this month: the one above mentioned (which has enough new members to constitute a Lodge besides the many old ones) and another at Dayton, which was organized with seventeen new members. I doubt very much if Dayton could have been organized at all

had I tried at the close of the lectures in October, though possibly seven or eight would have been ready for membership after the second course. It was the follow-up work that explains the seventeen. Mr. Cooper devoted February to strengthening old centres at Toledo, Chicago, St. Paul and Minneapolis, and will visit Omaha, Lincoln, Kansas City, St. Louis and Louisville in the near future.

Again the removal of the field headquarters, or office, must be announced. Cincinnati was abandoned the first of March and the office moved to 523 S. First St., Louisville, Ky., where propaganda letters can be addressed.

L. W. ROGERS,
Propaganda Secretary.

LODGE WORK

On April 7 let us unite with Mrs. Effie M. Smith to strengthen the Lodge in *Council Bluffs*. It was founded in June, 1909, and now has seven members. An old legend tells us of a site in this city which was held sacred by the tribe of Omaha Indians as magnetized ground, and it was on this spot that they held yearly meetings and performed their magical rites. There should be much powerful magnetism here of which the members might avail themselves. I would remind them of the article called *The Force of the Master* by Mr. C. W. Leadbeater, which they will find was reprinted in *THE AMERICAN THEOSOPHIST* for March, 1913. This article explains very definitely how one should hold himself and live, in order to be a safe channel for the receiving and sending forth of the forces. Remember that force in itself is neither good nor bad, but we call it so according to the use to which we put it. If a Lodge has already a reservoir established in its locality, there is a great opportunity to make use of these forces and turn them from the old Atlantean magic of the Indians into the higher magic allotted to this race, whose work is the development of the intellect, and especially is this applicable to those of us who are peculiarly trying to hasten evolution by uniting the sixth root-race qualities with those of mind. May the members of the Council Bluffs Lodge

take up this work with real earnestness and become a veritable power in the Section, transmuting the forces of our earlier brothers, the Indians, into the light forces that point the way to those who walk in darkness, thus utilizing the work of those who have gone before.

April 14 finds us uniting with the members in *Crookston*, Minnesota. Its charter was granted in May, 1910, and it now has twenty-four members. The fact that it is located in a cold country does not indicate that the hearts of the members have congealed, by any means, but rather quite the reverse. The spirit of devotion stands out strongly in this centre. Let us do all we can to gain from our brothers in *Crookston* that which they have to give by example in building up this centre through their own efforts so peculiarly, and unite with them in strengthening their Lodge *deva* with what love and wisdom we can give.

April 21 we come to *Dallas*, Texas, where we find one of our younger centres, a Lodge that owes its inception to Mr. Rogers. It has just celebrated its first birthday on March 14, the date named on its charter. Its secretary, Miss Mary Fouraker, sends the following report:

The Dallas Lodge T. S. was organized by Mr. L. W. Rogers, March 14, 1914, with a membership of twenty. With the help of suggestions from Mrs. Rogers, an order of proceedings was drawn up and adopted. Alcyone's AT THE FEET OF THE MASTER was taken up for the devotional work and Mrs. Besant's MAN AND HIS BODIES for the intellectual study.

On the whole, the influence and harmony in the Lodge so far has been good. At present the regular attendance of members is small and we have much work before us to do in the way of better organization, propaganda work, and so forth.

May the coming years bring growth and prosperity to this centre, which is showing such an earnest and devoted spirit.

April 28 takes us in thought once more to the Atlantic—to *Danvers*, Massachusetts. This Lodge was founded in December, 1908, and now boasts twelve members. No doubt many of the T. S. members are familiar with the name of Mrs. May S. Jacobs, who was one of its charter members and a devoted and energetic one. Now she is enthusiastically working on antiquarian lines

in behalf of the Egypt Expedition Fund. May the members of the *Danvers Lodge* ever hold the centre strong and pure, that its star may shine forth brightly in the world of truthseekers.

CORRESPONDENCE

ADYAR CONVENTION

Adyar, Madras, December 26-31, 1914

TO THE MESSENGER:

It was beautiful Adyar, with its glorious sea and shore, river and quiet groves, that this year welcomed the Theosophical Convention, just as it was Madras which had the good fortune to entertain the Indian National Congress. The two conferences proceeded side by side, the President of the Theosophical Society dividing her time between them and getting through an amount of work that was the marvel of all who witnessed it.

The day preceding the opening of the Convention—Friday, the twenty-fifth—the Home of the Parsis at Adyar, whose foundation-stone had been well and truly laid by the President at the Convention of 1912, was opened with a beautiful dedication ceremony, and all who attended partook of the bounteous hospitality of our Parsi brethren.

At 8 a. m. Saturday, the twenty-sixth, the members gathered under the friendly shelter of the great banyan tree to hear Mrs. Besant deliver the opening address of the Convention. That scene presented a picture which none who beheld it will ever forget. Outlined against green boughs through which the sunshine sifted stood the beloved white figure, full of beauty and power. Beneath sat the great audience, the Indians in colors that were a delight to the eye, men from the North and the South, and a fair sprinkling of women, one of the hopeful signs of India's awakening.

The subject of the address was *The Work of the Theosophical Society*. After pointing out that the work of the Society in India in the past had been first to show the spiritual truths in India's faiths, so that an Indian might own with pride that he was a Hindu or a Mussalman, or a Parsi, Jain or Sikh, then later to inaugurate a

system of education based on these truths, the President declared its future work to be to unify the religions, for one of the chief lines of cleavage that prevents the nationalization of India is the religious barrier. The work of the Society in the West is the bringing back to Christianity of the mystic interpretation of its doctrines.

The President explained her position in the political and social reform work she had undertaken. The work had been given to her to do and nothing that was said or done should prevent her from doing it, but the Theosophical Society is an international society, with members holding all varieties of political opinions—Socialists, Democrats, Radicals, Conservatives—and she called on all to follow their own political faith, whatever it might be, and not to be influenced by her, but to engage, to begin to do something.

On Sunday morning, the twenty-seventh, the delegates met again under the banyan tree to hear Mr. C. Jinarajadasa, M. A. (Cantab.), give the first of a series of four magnificent addresses, of which the President said at their close that none better had ever been delivered from that platform. The President presided, and the meeting was opened by the singing of the *Jayamangalagatha* in Pali by a party of Mr. Jinarajadasa's countrywomen.

The subject was *Theosophy and the Problem of Heredity*. The lecturer showed how Darwin's theory of the origin of species by selection and the survival of the fittest was overthrown by the case of the evening primrose which, transplanted from America to Europe, gave rise to ten new varieties quite spontaneously and in a very short period of time. He carried his absorbed hearers through the intricacies of Lamarck's theory, Weismann's discoveries relating to the germ cell and the mysteries of Mendel's law by means of a series of illuminating charts, and brought them to the conclusion that

.....behind all living forms there is a living Life that is indestructible, which carries on from generation to generation the accumulated experiences of creatures of a particular species. In the case of man it is the Lords of Karma that select for him out of ancestral germ-cell material such factors as give him a

body of the type necessary for a given incarnation.

At noon the Convention of the Theosophical Society took place in the hall of the Society. The Presidential address consisted mainly of comments on the reports from the various National Societies. In spite of war, reports had been received from all save Bohemia. The Belgian report was a cry from a wasted and suffering land. The French headquarters had been converted into a hospital; many of the members in the warring countries are serving at the front, or in ambulance or hospital; already the death-roll of members is heavy. America's membership is growing so fast that it is likely in a year or two to exceed India's and leave India to occupy second place, unless more attention is paid to the prosaic mundane duty of payment of dues.

Almost immediately following the Convention came the Anniversary Meeting under the banyan. Speakers from many Sections entertained the audience with five-minute speeches, the youngest, Maung Maung Ji, a Burmese boy of fourteen, occupying the place his father filled two years ago and amusing the audience considerably by his lively little speech.

The second Convention lecture—Monday the twenty-eighth—on the subject of *The Study of History in the Light of Theosophy*, laid down the principle that

.....nations exist only in order that such culture as they possess may give appropriate experiences to souls sent there in the process of reincarnation, and that the duration of a nation is only so long as it can fulfil the spiritual need for the egos sent to be born in it.

He pointed out the fact that the Greek sculptors reappeared some fifteen hundred years later as the great painters of Italy; that the Greek poets and dramatists and philosophers were scattered about Europe and reappeared as the Elizabethan poets in England and as Goethe, Schiller and Lessing in Germany; and that the modern French and Romance nations show out strongly the characteristics of the Alexandrian Greeks—the love of ideas as ideas and the delight in beauty of form, especially in literature and oratory. The Roman Empire reincarnated in the British Empire, and the ancient Phenicians and Carthaginians are the Germans of today.

Looking at the present the speaker pointed out that, judging by analogy, we are on the eve of the appearance of a great leader who shall solve the political, social and industrial problems that appear so far to be without solution. As for the future, he pointed to the growth of a new type of people in the United States of America and in Australia, a type which should bring back the intuitive conception of and the Greek delight in life, and he closed with the beautiful words: "Let us not be elders of the sunset, let us be children of the dawn."

This day being the anniversary of the great Star meeting at Benares in 1911, the members of the Order assembled in the great hall at 3 p. m. The Protector of the Order, Mrs. Besant, first addressed the meeting. The war, she said, had precipitated matters, the forces of evil were being quickly exhausted, the world was moving rapidly toward that universal peace which always marks the coming of a World-Teacher, and she gave as the key-note for the coming year: "Behold, I come quickly."

Mr. Jinarajadasa recalled the meeting of 1911 and reminded the members of the great honor it was to wear the Star, with its double significance.

It is for us who wear that symbol of His Coming to feel more and more that there can truly be no place on earth where a ray of that Star cannot penetrate; and in this time of strife it is for us to understand, to sympathize, and to speak the word of love and peace.

Tuesday's Convention lecture, on the topic *The Basis of Art Expression*, was a marvelous appeal to live the Higher Life, the Life Beautiful. The speaker explained how art arose from a universal instinct to grasp the permanent and the essential amid a world of change. Men gradually came to group impressions into concepts and to see types. These types are faint copies of that archetypal world of which Plato tells us. The artist does not paint things as they are—the camera can do that better—but he puts into a picture a universal something so that we look through the picture into the world of the ideal.

The lecturer dealt with the various forms of art grouped according to space and time, but his audience listened in breathless si-

lence and intense joy as he showed that the highest art is Life, and in that field we can all be artists.

What is a mistake? It is of the past; look at it, put it away, and go forward. Dare all things and be a monad.

Art is a matter of loving thoughts, loving words, loving deeds, for these alone can bring us back our divine child-nature which enables us to admire great things and respond to noble personalities.

If you will lay your heart as a flower on the altar of life, then you will find that the Beautiful is not to be sought outside, but that you are the Beautiful yourself.

A *Conversazione* under the big tree gave all the members an opportunity to meet socially and to exchange news and views. The Honorable Bupendranath Basu, President of the National Congress, attended and the two Presidents were duly photographed together.

Wednesday witnessed the closing lecture of the Convention series, *The Search for Reality*. Mr. Jinarajadasa said that man in all lands and times has felt himself to be the puppet of a cosmic law, and has tried to grasp hold of the permanent that underlies the changing order of things. He has done this by challenging Nature, by opposing a law and order of his own making to Nature's ruthless law. Man's ordered system is religion: in Hinduism it posits the One Existence; in Buddhism, Nirvana; in Greece, the Logos or Divine Reason; in Christianity, the Great Father of All. The two fundamental elements in the search for Reality, the lecturer said, are renunciation and struggle, or challenge; it may be challenge of public opinion or of the opposition of those near and dear to us. One who would find Reality must be fearless, and to win that prize of life is not so much victory as the dashing forward to victory; it is the giving forth by each man of the message which was committed to him at the beginning of things to be delivered to the world.

In the closing address of the President on Thursday, the thirty-first, on *The Occult Hierarchy*, she made a most stirring appeal to all to go forward joyously to the fray.

If you insist on staying in the mineral kingdom, you will remain a mineral. Do not be a stone by the wayside, that only moves forward when someone picks it up and carries it. Do

not be a milestone to mark how far your forefathers came.

At the Educational Conference which took place at noon, Mr. Ernest Wood, the Secretary of the Theosophical Educational Trust, reported that fifteen schools were now in the hands of the Trust, and it was refusing to take others for lack of funds to carry them on. Some eighty schools are conducted by Theosophists. An interesting paper on *Hostels* was contributed by Mr. C. Trilokekar of the Madanapalle High School.

The Convention was pronounced by all to be a most successful one. There was no dissension, no question to divide. The delegates departed full of inspiration to undertake another year's work, feeling that the past year marked great advance.

MARY K. NEFF.

OUR NEXT CONVENTION

Farmington, Conn., March 4, 1915.

TO THE MESSENGER:

The announcement in the current number of THE MESSENGER that our beloved President, Mrs. Annie Besant, cannot be present at the Annual Convention of the American Section of the Theosophical Society to be held in San Francisco July 25, is no doubt a keen disappointment to many T. S. members who had expected to see her and to receive inspiration from her wonderful presence, her profound wisdom and her pure devotion. However, such a decision as hers at this world-crisis could scarcely be unexpected.

But does it not reveal to us, as Fellows of the Theosophical Society, our duty and our privilege in a new light? Ought we not to make *just as great* an effort to be present at that Convention as if we *were* to be blessed with the presence of our Leader? There may be many who, like myself, are kept at home by duty. These would not be affected either by Mrs. Besant's presence or by her absence except to rejoice that, in the first instance, her influence could be brought closer to so many thousands.

But surely it will be a privilege to go to the Convention "filled with the Spirit," building strong thought-forms, leaving trails of Theosophic light wherever one

goes, having the friendly eye, the brotherly readiness to help, the quiet assurance resulting from the understanding (as students should have to some degree) of world problems, seeing a "brother" in every new face, poised between action and non-action, quick to discriminate whether a look, a smile, a thought, a word or an "eloquent silence" will do the most service to the Master's work.

Perhaps co-operation in eastern Lodges, or in groups of Lodges, to help a devoted member to take the transcontinental journey would be one way to help on the Cause.

Surely those who cannot go can send messages of love and loyalty, of strength and patience, and of calls for wisdom in the relation of the Section to the world and its tremendous problems. May we not begin *now* to establish a thought-centre for our T. S. Committee of 1915? L. L. B.

LITERARY NEWS

TO THE MESSENGER:

In the GOOD HOUSEKEEPING magazine for February there is a story called *Over the Border*, which I think will interest Theosophists. It is the story of a man fighting in the European War who was killed but did not know it. He meets with a number of people, but as yet is under the influence of the same feelings and ideas that he had had all along. The "Master of the House" takes him to the places where he has killed people or burned houses and shows him all the terrible misery he has caused, and he cries out that he did not understand, and begs to be allowed to return to his comrades that he may tell them and make them understand. The Master tells him that it is useless, for they have had One before who told them, and they crucified Him.

Nevertheless, the soldier is allowed to return and finds himself in bed in a hospital. He tries desperately to give his message, in spite of great pain and difficulties in the way. But no one will listen to him. They think he is delirious. Then he goes back to the Master, who welcomes him and shows him great kindness. The bewildered man asks why he is treated thus; when he has done nothing at all, and is told that he had done all he could—he *tried*.

The story, it seems to me, is worthy to rank with Kipling's beautiful *The* and *Swept and Garnished*, which appeared recently in THE CENTURY.

KATE P. GURLEY.

MR. UNGER

February 21, 1915

TO THE MESSENGER:

Mr. D. S. M. Unger sustained an injury of the left kidney two and one-half years ago. Pain and hemorrhage followed, and lasted about one week. Nothing further was noted until some weeks ago when, quite accidentally, a large mass was discovered

by him in the left side. Recognizing a sacculatation of the kidney, due to obstruction of the outlet of the organ (hydronephrosis), the undersigned performed an operation to relieve the obstruction. In the presence of Dr. L. Alfieri, a well-known Theosophist, and a number of physicians, the operation took place on February 17, 1915.

All went well for forty-eight hours, when wholly unexpected complications set in and death occurred on Sunday evening, February 21.

Dr. David W. Graham was called in consultation on Sunday afternoon.

(Signed) WELLER VAN HOOK

APPRECIATIONS FROM MR. UNGER'S FRIENDS

BY WALTER G. GREENLEAF

THE circumstances surrounding Mr. Unger's first introduction to the Theosophy he afterward so ably and so consistently labored to set before the public were peculiarly interesting, showing how strangely the Good Law works through unexpected agencies to bring about its beneficial results.

Naturally of a deeply religious nature, he had sought earnestly for many years for such a presentation of truth as would meet the needs not only of his heart but of his mind. Slowly—and after working with various religious denominations, preaching sometimes on the street corners in his desire to reach and aid his fellow men spiritually—he came to a point where the absolute necessity for something less vague than he had hitherto known pressed heavily upon him.

Sitting alone one night and pondering over this imperious inner demand, he suddenly exclaimed aloud, "Oh, won't somebody show me what the truth is?" And Somebody heard and answered; for a few days later he met a student of Theosophy on a train, and the subject was broached in the course of the conversation by that student who had been sitting near Mr. Unger and had felt a strange impulse to go and talk with him, having heard something of

his desire to find a satisfactory basis of life. It was the parting of the ways for him, and the books loaned him convinced him that at last he had found rest for his soul and that the Light that shall eventually lighten every man born of woman had been unveiled for him. His subsequent career in the T. S. is known to all.

In his wide experience as a public lecturer he drew many men to him by his clear and practical setting forth of the teaching which he had himself so thoroughly assimilated; and not only thus, but also by his singularly sympathetic nature, which enabled him to get into close personal touch with many of his hearers who came to him from time to time for advice in their spiritual difficulties. None of us will ever know how many he aided to set their feet upon the Way of Righteousness, but that not a few owed to him that supreme debt is certain to his close associates.

His devotion to his Master was unswerving and, in spite of difficulties such as few men have to face, he labored faithfully and lovingly to the end. For that very reason his passing came as a shock to those of his Theosophical associates who were closest to him. It was felt that despite the severity of his physical suffering and its attendant danger he would surely recover, for it seemed to us that he was sorely needed at

this juncture. But—a strange lesson has been taught us, in that we have been shown that much as we needed him here there was greater need for him elsewhere.

With utter confidence in the wisdom that has directed his life, we think of him as returning in due course with added powers and devotion to take up the work of aiding the cause of the Coming One, who may find

Himself in need of every single loyal soul should the world show itself again likely to reject Him as it rejected Him before. Rare will be the privilege to stand in such a breach and fight for the success of the Lord of Life and Love—a bloodless but a glorious battle; and who more deserving of it than the faithful servant who is now on furlough in the Realms of Peace.

BY NORRIS RAKESTRAW

*Never the Spirit was born; the Spirit shall cease to be never;
Never was time it was not; End and Beginning are dreams;
Birthless and deathless and changeless remaineth the Spirit forever;
Death hath not touched It at all, dead though the house of It seems.*

AT 7:45 Sunday evening, February 21, our devoted brother and worker, David S. M. Unger, laid down the physical body and answered his Master's call to a higher and grander work. Although to us who knew him well there is no one who will ever quite fill his place in our hearts, we all rejoice to know of his promotion and that now, free from the trials and responsibilities which beset him so heavily during life, he can devote his entire energy to the service of the great Cause in which his heart and soul were absolutely merged.

"David"—as he was affectionately known to all his friends and "children"—brought the Master's blessing to many a distressed soul at the time when it was most needed. He brought to many of us a blessed light which will never die within us, and wherever he went the inspiration of his Master's great love was felt, because he reflected so clearly that spirit of love and compassion.

Few will ever know what a tremendous strain it was upon him to carry on the work which he did, but through his absolute devotion to the Great Ones and his infinite love for his fellowmen he persisted and triumphed, even in the face of the great obstacles which confronted him. Those of us who knew the conditions of his own life have received great inspiration from the way in which he "stormed the gates of Heaven," and won.

His great sympathy for the sufferings of his fellows; his absolute unselfishness; the strength of his trust and faith in the Great Ones whose message he announced so fearlessly—these things shone out from him like beacon lights on the sea of darkness and ignorance, and the ship of many a soul was guided thereby.

Though the Society has lost a splendid worker on the physical plane, he is still—as he will be forever—serving the great Cause which we all love. And so we who hold his memory dear will say, as he said so often to others:

*I pray the prayer that the Easterns do,
May the Peace of Allah abide with you;
Wherever you stay, wherever you go,
May the beautiful palms of Allah grow.*

*Through the days of labor and nights of rest,
The Love of good Allah make you blest.
So I touch my heart as the Easterns do;
May the Peace of Allah abide with you.*

A LETTER FROM MR. UNGER

WRITTEN SOME YEARS AGO

ON every hand may be seen the beginning of a great work. It is the preparation for the coming of the Lord Maitreya.

The world does not know this, the priests and teachers of many faiths do not know this, though they vaguely feel the change, the parting of new ideas from old, the necessity for the triumph of truth over ignorance.

There are, however, a few people scattered over the world who know of the Blessed Lord's return, a few who constitute the light and life of all religions. We too, as Theosophists, have been told and believe that Christ shall be upon earth again soon.

It is of the utmost importance that we should think much upon this divine incident so soon to be realized. In India men have prayed daily for centuries past that they might be on earth when the Lord Maitreya comes. We Americans do not grasp the magnitude of this sacred event, we do not compare with the Oriental mind in reaching out in prayer and devotion to

that hallowed epoch in the world's history.

If the Theosophical Society is the John the Baptist of the coming life of Christ on earth, it behooves each member to ask himself most solemnly what his part in the work may be. We can conceive of no greater work, no more magnificent achievement, than the preparation of the world-mind to receive the Lord Christ when He comes.

If we of the School could, by means of meditation, mental attitude and constant work, help the world to accept the laws of Reincarnation and Karma, the way would soon be ready for the Master's feet. To this end I ask each member of my department to include in his meditation hour the following prayer and, if possible, to say it at noon and also at night.

PRAYER

May all men come to know the laws of Reincarnation and Karma; may the way the Lord Maitreya shall tread be quickly made ready. Come soon, O Lord Christ, that Thy light may shine among men, that all the earth may be blessed because of Thy Presence.

THE WORK OF THE THEOSOPHICAL SOCIETY

BY ANNIE BESANT, P. T. S.

Summary of a lecture delivered December 28, 1914, at the Annual Convention of the T. S. at Adyar, as reported in NEW INDIA.

MRS. BESANT observed that the objects of the Theosophical Society, as they existed today, were not the objects of the Society as originally founded. According to the statement of Col. Olcott, the idea was originally to investigate, especially the occult side, and to that other points were added, which later on disappeared. Then they came to the time when in India the Theosophical propaganda began. Here they found bulking largely the assertion of the continued existence of the

human soul, the continued possibility of reaching the Great Teachers of the race, familiar under the name of Rishis in India. Their continued interests in the country and its religions came to the forefront of the work that was done; and so there was a great revival of the ancient religions of the East, as characterizing the work of the Theosophical Society. Madame Blavatsky and Col. Olcott threw themselves on the side of ancient religions, and proclaimed that they contained treasures of knowledge

which were intended for the helping of the world. That early propaganda of the Society, so far as the religions were concerned, threw more emphasis on the greatness of Buddhism, and the two founders of the Society joined that ancient creed, because to become a Hindu was not possible, unless they were born as such. It must never be forgotten that both H. P. B. and Col. Olcott worked for the revival of Hinduism in India and carried on no Buddhistic propaganda in this ancient land.

REVIVING OF RELIGIONS

These members of the Buddhistic faith realized that all the great faiths of the past stood on a common platform, and that the revival of Hinduism was absolutely necessary for the growth of India as a nation. So also in the Parsi community, Col. Olcott labored earnestly and diligently to check the growth of materialism among the Zoroastrian people, and to make them realize the strength and beauty of their ancient faith. Islam at first was not touched to anything like the same extent. It was the three ancient religions of the East that received the special inspiration. Hinduism, Zoroastrianism and Buddhism were the three religions that gave most of the eastern membership to the Theosophical Society.

SAVING OF INDIA

The elders knew the influence of the western education of the time, and to a great extent it led the English educated classes rather away from their religion. They all knew that in Ceylon and in Burma the Buddhists were ashamed to call themselves Buddhists. They all knew also that in India the then younger generations were rather inclined to be indifferent to the faith of their forefathers and looked to the West rather than to the East for the springs of their national life. That was the most fatal mistake which it was possible for India to make, but it was saved from that mistake by the propaganda of the Theosophical Society. The reverence shown by our two founders to these great faiths, their open declaration of the fact that in religion and morals the East had nothing to learn from the West, that went through the land as a breath of vivifying energy, and the men belonging to the older faiths began to hold up

their heads in pride and to know that they had their place in the world, and that it also was their duty to teach the West, and so it became one of the objects of the Society to study specifically the Aryan literature, using the name to cover the literature of Buddhism, Zoroastrianism and Hinduism. In that way it was thought that the West was to be brought to drink at the fountains of Aryan wisdom.

THE WORK OF ASIA

From the West it was asserted that Asia had much to learn of the way of science, of the way of carrying on trade and commerce. In this modern development of the concrete, in this great work of the fifth sub-race, it was necessary to develop the higher regions of philosophy and metaphysics in highest region of all spirituality—the knowledge of the Supreme. In that the East was ever leading the way, and it was true even in the case of the western religion, that every great teacher of religion had had his birthplace in Asia and not in Europe. (Cheers.) In the work then in India one great note was struck. Before she could really become a nation she must learn to respect her own past and to live her own religious life. There was no progress for any form of human activity if the roots of that activity were not struck deep in the ocean of spiritual life. That was the great proclamation. India had slowly degenerated amongst the nations, because her spiritual life had lessened, because her spiritual life had fallen into the background. After spiritual decay had come the intellectual degeneration, and after intellectual degeneration had come accretions which were injurious to the emotional nature, where morality had had its basis, and after that triple degeneration, in religion, in intellectual creativeness and in moral power, there followed the last of all the decay of the physical prosperity. In order that that road might be retrodden, it was necessary to proclaim the supremacy of the spiritual life, and it was pointed out in modern India that spiritual life had become too much restricted.

THE SPIRITUAL LIFE

In acknowledging that highest life of all, the life of a Sanyasi or an ascetic, modern India had forgotten the old Kshatriya, the

Vaisya and Sudra ideals. India had based itself on the Brahmana ideal which was one of renunciation of the world, that of concentration entirely on the metaphysical and spiritual life, and so it was declared that for the rebuilding of the nation the great ideal of the past must come back to revivify the national life. It must be realized that the active governing, ruling and legislative power of the Kshatriya ideal must also find its adherents in the Hindu life, and the Vaisya ideal of gathering wealth for the nation and then expending it for the support of all religious and moral objects also needed to be revived, and the ideal of service which began in the Sudra caste, reappeared in the Sanyasi who was the servant of the world. That ideal of service must again find its place in the perfected circle of Indian life, so that the nation might be complete in the four-fold aspect, and national life might run in the four great rivers which should irrigate the whole life of the people. In order that inspiration might be given, an appeal was made to the past. There is no possibility of national spirit in the country without self-respect being the very basis of the nation.

RELIGIOUS WORK

The religious work of the Society was very largely in drawing together and getting rid of the antagonisms which had been the curse of religions everywhere. The same sad story met them everywhere in the world. The object of the Society was to bring them nearer to each other and to help them in mutual understanding. Younger religions, Christianity and Islam, would thus have to be brought within the circle of the great religions of the world that were to live as sisters in the national house, and no longer in jealousy and in suspicion of each other. It was also their work to make Musalman and Hindu join together as brothers and to remember that greater than the separatist name of religion was the name of India and India's greatness, which all religions helped to strengthen and to purify.

IN THE WEST

In the West the work of the Society had been to proclaim the truths that had been submerged and to give back the spiritual interpretation to the Christian dogmas. To the West the Society had restored the great

truths of reincarnation and karma which, preserved in the East, had in the West sunk out of sight. The great doctrine of reincarnation was now regarded as the most reasonable view of immortality; and the law of karma, the law of inviolable sequence in the mental and moral world as well as in the physical, had now become a commonplace of European discussion, and the universality of the law was practically accepted. The great achievement of the Society in the West had been the bringing back of the mystic interpretations by the dignitaries of the church. It was the recognition that in the heart of every man the divine abided, that man was a fragment of God, as Sri Krishna had proclaimed a fragment of Himself, sent out into the world of matter. It was the declaration that the true Wisdom was a realization of our identity with God, but only when they found God within would they be able to recognize God without; and that when the inner light of the divine illuminated the intellect and the emotions, man could know himself as divine. That was the central truth of mysticism, and mysticism united all the religions together.

EDUCATIONAL LABORS

Very early in India the Society took up educational propaganda which had done so much to bring about the possibility of national control of education; and the highest ideal of education being religious and moral, as well as intellectual, was spreading more and more through India. They should not forget that the introduction of that thought was very largely due to the work of the Theosophical Society, which for the first time in India solved the problem of introducing religion into education without any attempt to proselytize or to turn the mind of youth from the religion of their ancestors and fathers.

NEUTRALITY OF THE T. S.

With regard to education, as with regard to other phases of national life, there was one reason why the Society as a whole should not commit itself to a particular line of activity; and that reason was that the Society was international. In every great nation members of the Society were to be found, and therefore they could not lay down more than principles which would be

carried out by its members in every country according to the circumstances that surrounded them, according to the conditions under which they lived.

Those who worked in educational fields had their own place in the Society. Those who worked for religion had their own place in the Society. They should not criticize their brethren; they should not impose their own ideas on others. The neutrality of the Society should be zealously preserved for the work of the future; and so when they came to the other activities, such as political and social, they could not commit the Society to any special line of political or social propaganda. For the sake of that mighty future, for the sake of the building of a nation which was so dear to all their hearts, let them take care, said Mrs. Besant, that they should work and lead along the

line that appeared to them to be the best. For herself, as President of an international society, she valued their trust and love; she valued the help that that love and trust could give her, but one thing she could not do—she would not be false to the great work for India to which she was sent one and twenty years ago.

All religions to her were revelation of the one Supreme, as also every branch of their national life, educational, social and political. In the whole of these she had her work and, while she would not compromise the neutrality of the Society, she would not permit anything that was said or thought to hinder her from following the path chalked out for her by knowledge and duty. That was the position of their President, and she believed that it met with their approval.

NOTES FOR VISITORS TO THE EXPOSITION

San Francisco Lodge extends to all members and their friends who may visit the Panama-Pacific International Exposition during the year a cordial invitation to visit and make use of its headquarters, located on the third floor of the Native Sons' Building, 414 Mason Street.

This building is centrally located in the down-town district, within easy reach of the hotels and accessible from many car lines. The direct line from the ferry, and to which transfer may be had from the other depot at Third and Townsend Streets, is the Municipal (Geary Street) line; but the Ellis, Powell, Post and Sutter lines all run to within two blocks of the Native Sons' Building.

The room is kept open from one to four o'clock every afternoon, excepting Sunday. Visiting members are welcome to the use of the reading room and library during these hours, but are also invited to borrow books, if they choose, and take them to their rooms for short intervals. Friday evening at eight o'clock the regular Lodge meeting is held and all T. S. members will be welcomed. The public lectures, to which non-members and members alike are invited, are held on Sunday evenings at eight o'clock in the same rooms.

Golden Gate Lodge T. S. cordially invites fellow members and strangers visiting the Panama-Pacific International Exposition to visit and make themselves at home at our headquarters, 1472 Golden Gate Avenue, between Pierce and Steiner Streets. Phone number, West 6845. Rooms open daily from 2 to 4 p. m.

Public lectures every Sunday evening; Astrological class Wednesday evenings, conducted by Mr. Wilhelm F. Koenig; practical self-development class every Friday evening, conducted by Mr. Sukumar Chatterji of India; all at eight o'clock. To these activities everyone is very cordially invited.

In the Palace of Education and Social Economy, one of the large central buildings of the Exposition, the Bay Cities' Lodges of the Society are maintaining a booth, open daily from nine to six, Sundays included. Adjoining this is the booth of the Order of the Star in the East. Members are in constant attendance to welcome visitors and friends; literature for free distribution may be had; charts and other interesting exhibits may be seen; questions will be answered. You are invited, when weary of sight-seeing, to rest at the booth and talk Theosophy if you wish.

THE LOTUS BUREAU

PURPOSE: TO TEACH THEOSOPHY TO CHILDREN

Conducted by MARJORIE TUTTLE, Head

THE GOLDEN CHAIN

*I am a link in the Golden Chain of Love that stretches round the world,
and must keep my link bright and strong.*

*So I will try to be kind and gentle to every living thing I meet, and to protect
and help all who are weaker than myself.*

*And I will try to think pure and beautiful thoughts, to speak pure and
beautiful words, and to do pure and beautiful actions.*

May every link in the Golden Chain become bright and strong.

ANNIE BESANT.

IT IS evident that our Lotus classes are falling into two distinct types, both equally effective—the informal classes for groups of only five or six, where the teacher comes into more personal and home-like contact with each pupil, and the larger groups which seem to supply the need of a Theosophical Sunday School.

Here on my desk is a report from Tacoma which shows a prosperous Circle of the latter type. Its average attendance is about eighteen. Its superintendent, Mr. Collins, is to be congratulated upon having inspired his assistants with that true spirit of teaching pointed out in EDUCATION AS SERVICE. I wonder if some time in the future this Tacoma group will become a centre for the Theosophical Educational Trust!

One of the original methods adopted by Tacoma is the use of sets of responsive readings compiled from Theosophical writings on such subjects as *Reincarnation*, *Brotherhood*, *Service*, and so forth. One of the topics is arranged for responsive reading as follows:

The Ways to God
By many Names and Guides doth God
Lead men along the upward road.

The Ways to God are seven and each of these is seven again, each one divided. And all the Ways lead up to Him.

We are all on the Way to God, no matter what particular religion guides us.

Each man, within his heart divine, has all these Ways.

It is for us to seek and we shall find.

All the Ways of Action lead to God; His Power, His Glory centre there.

All the Ways of Wisdom and of Knowledge are most dear to Him.

All the Ways of Grace lead straight to Him—all sweetness, love and tenderness and devotion.

It is the old, old Path, as broad as the Heavens, along which all men go to God.

The narrow Way is the Path of the disciple. It leads to Life Eternal, for the fulfilment of Life is to bear the burdens of others.

All the Ways that lead us out, and Ways that centre in the heart within, are Ways of Thought, of Action, Wisdom and Love.

If we bring all we have and all we are, and lay it at the feet of the Master, He will open the gateway and He will guide us along the Path.

QUESTIONS AND ANSWERS

THE OCCULT SIGNIFICANCE OF LODGE MEETINGS

These notes and replies to questions are compiled from rough long-hand notes taken during Mr. C. W. Leadbeater's recent visit to Auckland. They have not been seen or revised by him, and the Editor [of THEOSOPHY IN NEW ZEALAND] accepts all responsibility for any errors of fact which may occur.

Q. Does it affect the occult influence and the collective thought-form generated by the T. S. members assembled at a Lodge Meeting if sympathetic strangers are allowed to be present? Ought a Lodge Meeting to be confined solely to T. S. members?

A. Does it affect the occult influence? Of course it does. Don't you see that persons who have joined the T. S. have definitely entered a certain body? Outsiders have not made this necessary link. It is not a question of sympathy. An outsider, though sympathetic, is still an outsider until such time as he takes the simple step of joining.

Ask your Masonic friends. Do you suppose that if a man presented himself at the door of the Masonic Lodge and said, "I sympathize very strongly with your movement," they would thereupon admit him? We are precisely in the same position. People really do not understand, when they talk thus about the sentimental view of things, that they are face to face with laws of Nature which are not made to fit in with their sentiment. A meeting of a Lodge of the T. S. is a particular meeting that can be used for occult manifestation.

Understand that we do not claim a monopoly of occult influences. There are other groups than ours and other channels. Yet ours is a particular kind of channel; we have a line which is our own, and it does not operate—this particular force does not manifest outside the Theosophical group. We have not a monopoly of Intellect or Devotion. There are many men who are greater scientists than are most of our members, many outside who are more earnest than some of us along the line of Devotion, though perhaps not understanding so well as we do how to direct the force.

It must be confessed, I think, that even here there is much to acquire. To the average member the Master is somewhat nebulous—as Christ is nebulous to many of His followers. It must be our duty to guard

against this inherited nebulosity. There is so much belief that is only half-hearted. There is a real danger that members may slip into this half-believing state—taking things for granted. I wish people could be brought to look at things in a more scientific way. It is constantly the opinion of people that their belief in some way affects the facts. The laws of Nature are not changed, nor are facts altered, by your feeling this way or that concerning them.

Don't mix up sentiment with law. This question about the presence of sympathetic strangers is a sentimental idea. Let the stranger sympathize, but he cannot have the benefit of occult laws until he becomes one of the band. When you want to hold a meeting which the Masters can use, you *must have a members' meeting*. Our specialty is that we take up religious and devotional subjects in a scientific way.

The thought of most people is self-centred, and the world is full of an ocean of self-centred thought from millions of people. That is where the value of your thinking comes in. The higher part of your mental body belongs to the causal—but below that you start—setting in motion the higher order of mental matter. It is only when you take these high subjects and try to put your best intellectual effort into them that vibrations are set in motion which stimulate the higher mental bodies of the mass of the people. It will not necessarily lead them to think along your lines, but it will stimulate and help them to use their higher mental faculties.

If you want the influence of Theosophical thought and the influence of the Masters behind the Society, then you have the opportunity given by your Lodges. The influence of such meetings is good, elevating, liberalizing, altogether uplifting, but you cannot be a channel for this particular force if you incorporate those not of the band.

I know that there is only one essential

thing for entrance into the Society—to accept the Brotherhood of Humanity and to work for it; but, though no one is asked to accept the teachings, I must say I have not found any that did not also study “the body of truths.”

—FROM THEOSOPHY IN NEW ZEALAND.

Q. A friend of mine, a splendid surgeon and a humanitarian, says several clairvoyants, each unknown to the others, have described his main control, and all agree in the description. He feels that he is often influenced by some departed teacher, and when he follows his advice he succeeds. But the thing that puzzles him is this:

(a) Why should this eminent teacher and scholar have to be reincarnated when he can apparently carry on the work of helping humanity from his home in the higher spheres and thus further develop both himself and the doctor here on the earth plane?

(b) Would it be best for the doctor to follow implicitly the advice of his discarnate guide?

S. J. B.

A. (a) Because there is more to be accomplished for evolution on this side, else it would not be in the scheme.

(b) It seems never best to follow blindly either “implicitly” or otherwise the advice or leading of anyone save “the God within.” How can one evolve into self-mastery by letting somebody else do his thinking for him? There is no harm in lending an ear to advice provided one in the end does only that which is prompted from within one’s own soul. A. P. W.

Q. It is said that in the astral world the limitation of space is yet existing. Now when the different animals or bodies animated by a group-soul are torn apart in the physical world, as is always the case with animals, they must surely have their own astral and mental bodies, as one astral and mental body for all would seem impossible. What is the actual case?

C. A.

A. All animals have their own astral and mental bodies, such as they are. In some cases they are quite well organized, in others not so much so. The animal

group-soul has but one sheath, and that is of mental matter. It contains the triads, which return to it after the breaking up of their respective astral and mental bodies. The separating of animals to a great distance is one of the forces that tends to divide the group-soul, but as it exists on the mental plane this force is not very great, the element of space having but little influence there.

E. W. M.

Q. In infancy we see God in all that is good and beautiful, but wonder how Goodness could create what so fills with horror. Even if due to karma, pain is here and everywhere; even heaven must feel the unpleasantness, or Christ would not have been sent. Is it not justice only if good and evil are things apart? God is the Good, trying to lift us out of the horror, but in no way responsible for it.

A. The question is presented in a rather complicated way and has several issues. Let us begin at the end, and separate the questions with a little paraphrasing. (1) Is God the Good apart from horror, the evil, and is God in no way responsible for it? (2) Can we see God if we see anything that is not God? (3) To what extent does heaven feel the unpleasantness on earth?

The conception of what God is must vary for each and every soul. No two can comprehend alike or clothe their comprehensions in similar language; therefore it is scientifically impossible to make a statement with regard to God that will suit every one. To some it is possible to see God in no way responsible for the evil in His universe; others cannot see anything in existence that is not part of God’s existence.

But this last brings about that strange questioning as to whether God is evolving, growing and improving, or not. In order to see this we must keep clear in our minds our concepts of the essential difference between the material world and the spiritual world. The spiritual world cannot but be pure. This material world is impure in so far as the spiritual world has been unable to pervade it, organize it, systematize it, and remove the evil of lawlessness. A

great many cannot understand how an all-powerful God can create evil. He does not; He creates a condition, and it is not for us to cavil at any length of time necessary to bring that condition to perfection. Humanity is sent to bring the kingdom of heaven upon earth, and the constant prayer in our hearts is that we may bring about that kingdom upon earth. When we become disorganized in our work the Great Christ is sent, that we may see what the real prayer is and "hew to the line."

This practically answers the second question, but, if God is the Creator of everything, we must recognize Him in everything and therefore if we see anything that is evil, it is because of our failure to comprehend the use of what we call evil and its relationship to the whole. Evil is merely the unfinished process and not the result; so that we no longer see God in all that is good and no good in the evil, we simply see our ignorance in our failure to see God in all.

This brings us to the third side of the question and shows us how closely heaven and hell are related. Even in the crudest pictures of Biblical history the man in heaven could look into hell, and *vice versa*. They are two separate states and are intimately connected. Heaven will not be perfect until evil no longer exists. Heaven is not above the physical plane because, as quoted above, the control of earth by heaven is the ultimate condition to be attained. Earth, which means crudity, which means materialism, which means hell, the antithesis of Spirit, is simply the last plan of the field of creation and is not yet perfected in its work. Of course heaven feels it, and not until "God is All in All" will evil cease.

A. F. K.

Q. If wild beasts will not harm certain highly developed men, why would "wild men" kill a Christ?

L. C. G.

A. Man's gamut of action is wider than an animal's. His capacity to rise to great heights of good includes the power to descend to great depths of evil. An animal's instinct to kill would be limited to few causes, such as that of fear or to obtain food, while man's might be from a

wide number of motives, or causes. Animals do not always respect the divine in man. It is said that in one incarnation the Buddha was devoured by a tiger—that he gave himself up thus to satisfy the animal's hunger. It is known that protection against wild beasts is sometimes obtained through certain magnetized objects. H. P. B. was so protected once. Perhaps the nature of the magnetism was such as to inspire fear. I recognize that these hints do not fully answer the query.

A. P. W.

Q. An argument often quoted, when desiring to convince Christians that the Christ Himself took the belief in reincarnation for granted, is that of the blind man in the BIBLE. It seems to me that if He held that theory as true, it would be a denial of the law of karma, as He distinctly states that the man himself had not sinned, nor had his parents, but that his blindness was in order that God's glory might be accomplished. Will you please explain this problem?

C. A.

A. If the conversation concerning the blind man actually took place as recorded, and with the precise meaning of the words as we have them in the English translations, it certainly does mean a denial of the law of karma as we understand it. But, as nearly the whole effort of the Christ seemed to be to teach people that as they sowed so would they reap, that they could not pick figs from thistles or thorns from fig trees, there is reason to doubt that the incident took place exactly as we have it.

E. W. M.

Q. At what stage in evolution do we begin to build the buddhic body?

A. The buddhic body is built by pure unselfish love; so we begin to build it when we sacrifice our personal desires for the welfare of our fellowmen. When this becomes one's normal attitude, he is approaching the Path.

O. F.

Q. Is thought universal?

A. Your thought is individual; mind is universal. Your breath is individual; the air is universal.

A. F. K.

BOOK REVIEWS

THE REAL KAISER

Anonymous. (Andrew Melrose, Ltd., London. 1914. pp. 179.)

On page 142 the anonymous author remarks:

A new era in the world's history has dawned, an era in which no man can dare to judge his fellow.

Thus the very well-informed writer lives up to this premise, even if he does not spare persons and circumstantial details of the Fatherland. The book is written in a good spirit, full of humor and caustic remarks, rich in significant and interesting facts arranged in well-chosen display.

Among the vast literary crop of books about the war, this one belongs to the pick, being free from cheap moralizing and pharisaical judgments. The writer obviously is thoroughly acquainted with German life of the middle class as well as of the imperial court. Notwithstanding that some inaccuracies are to be found, the twenty-one chapters show clearly the intricate web of German national life, of which the emperor and the crown prince mainly hold the threads, throwing vivid flash-lights on inner and foreign politics. The clever essays, adorned with many quotations by the Kaiser and leading Germans, amply reflect real life in "real" Germany.

BR. SCH.

VARIETIES OF PSYCHISM

By J. I. Wedgwood. (Theosophical Publishing House, Adyar. 1914. pp. 109. 45 cents; postage 5 cents)

It is a decided satisfaction to read a little book like this; small enough to tempt a hurried reader, accurate and precise enough to be a text-book for a study class, profound enough to be valuable to the scientist.

The first point to congratulate the author upon is his clever management of the subject of mediumship and his clever distinction between the varieties of mediumship as distinguished from psychism. It is the failure to discriminate between mediumship, or negative subordination to an external intelligence, and true development of one's own faculties that is the

stumbling-block even today among the scientists who study external phenomena and never internal.

The scientific order of arrangement from the extreme negative to the highest positive is another quality of the book, recommending it to the seeker of the real. We hope it will have a wide sale among our friends the Spiritualists and the general New Thought public, for it is a distinct addition to the literature of the culture of the finer side of man.

A. F. K.

A MANUAL OF OCCULTISM

By Sepharial. (David McKay, Philadelphia. pp. 356, illustrated. \$1.50 net.)

The first great teacher of science to the Fifth Root Race of humanity employed the axiom *As above, so below*—man being an epitome of the universe. The law of correspondences, or analogy, is far-reaching but, as it is not always self-evident, therefore we have occultism, or that which pertains to things hidden from superficial sight, and in a world where selfishness is inherent in its people the craving for supernormal power indicates in occult interpretation a promise of advantage over others, the chief derivative expected usually being wealth.

In these days of wonder-mongering, when the cupidity of covetous persons is continually aroused by the degraded uses that the arcane sciences are put to as practical arts, it is good to observe one writer of ability giving dignity to astrology, palmistry, alchemy, and other calculatory and divinatory arts so long abused. He says:

The occultist is one who intelligently and continuously applies himself to the understanding of the hidden forces in Nature, and to the laws of the interior world, to the end that he may consciously co-operate with Nature and the spiritual intelligences in the production of effects of service to himself and to his fellow beings.

Whereas, with regard to the passive condition of mediumship:

In its highest manifestation, following upon "the crucifying of the flesh," the subjugation of the passions, and a process of intense religious aspiration, mediumism is frequently followed by spiritual revelation and spontaneous

prophecy. "But this sort cometh not but by fasting and prayer." The various forms of divination to which recourse is had in so-called occult circles rests largely upon the exercise of a faculty which is compounded of occultism and mediumism. . . . The Magi of ancient times were astrologers, diviners and prophets all, and he who would aspire to their high degree must pursue their methods and live their life. . . .

The salting of the earth is the work of the Initiates of all ages. They themselves have effected the higher alchemy of the soul, or they possess the key to the lower, or chemical art, for they know the correspondence of things spiritual and natural. If the Abbot of Glastonbury essayed the Magnum Opus before he was himself prepared, he had only himself to blame that his vessels were overturned by the elemental forces he invoked without understanding; for one inversion is followed by another, and the material can never take precedence of the spiritual without incurring great risk of hurt. Hence the admonition: "Seek ye first the Kingdom of God, and all these things shall be added unto you."

It is true that the arcane sciences lend themselves to deception in the hands of the unscrupulous, but shams prove the existence of the genuine, and to those who would be reliably informed as to the rudiments of occultism this book can be safely recommended.

H. M. S.

THE DIARY OF A CHILD OF SORROW

By Elias Gewurz. (The White Lodge Library, London. 1914. pp. 92. 75 cents; postage 4 cents)

This is another of those concentrated little books throwing light on the Path. The order of the chapters is well arranged. The first chapter on *The Obscure Night* is very valuable. We remember that period of "spiritual darkness" having been ably analyzed by Mrs. Besant, but of course no path can be shown, as it is almost invariably too dark for any who come after to see the footprints of those who have gone before. Then follow *The Mission of Pain*; *Transmutation*; *The Life Beautiful*. The fifth chapter on *Silence* is a gem in its own way. One can see how much has been actually experienced, and therefore is it so full of meaning. Next come *The Chapter of Power* and, lastly, *The Gates of Compassion*.

It is refreshing, too, to read a book of such carefully adjusted meaning in the

words while so far from the usual technicality of the metaphysician, of the mystic or of the Theosophist. It is a most readable little book, presenting so many of the pitfalls in a new light, making them all the more comprehensible. Each chapter is a lesson in itself, and the book should not be overlooked by those who would understand the reality of "the Path." A. F. K.

FROM THE MOUNTAIN TOP

(Halcyon Book Concern, Halcyon, Calif. 1914. pp. 278.)

As one climbs to the summit of a great mountain and finds purer air, and the vista ever increasing in beauty and sublimity, he calls to his brethren in the valley, and those who are faltering and stumbling up the steep rough path, to climb on to the heights. In similar manner is this book as a voice calling to Humanity—to which it is dedicated—to be strong and valiant in its heroic march to the mountain top of evolution. This volume contains about two hundred and forty messages which were received by *The Temple of the People*, originally published in their magazine THE TEMPLE ARTISAN. The book is sent forth anonymously, the reason being (as stated in the *Foreword*) to permit "unprejudiced consideration of the messages . . . as well as an opportunity for intuition to supply any missing links." A. H. T.

THE WORLD'S SAVIORS

By Rev. Charles H. Vail. (Macoy Publishing Company, New York. 1913. pp. 213. \$1.00.)

A brief but comprehensive comparison of the history, legends and symbols which cluster around the great Founders of religions. Analogies in the lives of Krishna, Zoroaster, Jesus and other great Ones are compared, to show the unity of teachings and similarity of incident in all. The writer points out that the great Founders were all Messengers of God, that all great works are parts of God's plan. He concludes that another World Savior may reasonably be looked for in present times.

The book is a good one to place in the hands of those who are just beginning to merge from orthodox religious ruts, as it gently but persistently clears away many religious misconceptions.

M. T.

AS IF: A PHILOSOPHICAL PHANTASY

By Cora Lenore Williams, M. S. (Paul Elder and Company, San Francisco. 1914. pp. 64. \$1.00.)

This is one of the most pleasingly gotten-up books that has come to the reviewer since lo! these many moons. The restful color-tone of the paper, with which the binding harmonizes, and the fine clear print are to the weary eye oases in this present dreary desert of bindery nightmares.

Under the guise of a series of imaginary letters purporting to be the communications of a husband and wife to each other, inhabitants of another planet who by certain means come to earth—the husband first and the wife later, in an endeavor to find him—the authoress makes an opportunity to rap soundly at some of our most cherished institutions. Religion, politics, the school system, the attitude of woman, and our ~~though processes~~ get their share of attention, couched in the quaint phraseology that most writers assume to be the normal mode of speech on other planets.

While we can agree with some of the opinions expressed, others are entirely incompatible with our teachings. We find, aptly concealed and yet cleverly exposed, the teachings of reincarnation and karma running through the book as a thread through woven cloth, though the writer does not denominate them or call particular attention to them in any way. It is an admirable book with which to while away an

D. R.

KEEPING FIT

By Orison Swett Marden. (Thomas Y. Crowell Company, New York. 1914. pp. 364. \$1.25 net.)

There are all sorts of people in the world and they all have bodies which should be well kept, well fed, and trained to the highest point of usefulness, like any other domestic animal. But alas! what betwixt the asceticism of the almost past and the perversion of epicureanism, in these days shown by high and fast living, the "keeping" of the body too often fails to "fit" the rapid forcing of the mind. Our American world is now alive to this disproportion,

and of the making of books containing rules and recipes, advice, suggestions and warnings, there will be no end until the race has learned that "plain living and high thinking" go hand in hand to keep the proper balance.

Dr. Marden is one of these contributors to the welfare of mankind, one who we hope will gain a wide hearing, for his is an attractive book of well-authenticated statements, served with most reasonable advice, quite likely to be accepted, believed in and followed by many who dislike dry statistics and arbitrarily laid down laws of diet, exercise, rest and labor.

A. W.

THE PATHWAY TO PEACE

By L. A. Bosman. (London: The Dharma Press. pp. 20.)

This brochure is "translated from the Everywhere into the Here," so states the author. He divides his shlokas into four sections: *Thesis*, *Antithesis*, *Synthesis* and *Metathesis*. In his *Foreword* he says that he who understands the Science of Numbers, reading this booklet will realize the arrangement and the meaning therein.

It is hoped that many, by using these shlokas for meditation, will be greatly benefited in their search for the path which leads to peace.

A. H. T.

LOVE AND SERVICE

By L. A. Bosman. (The Dharma Press, London. 1914. pp. 88. 30 cents, postpaid.)

This tiny book, in its two-by-three binding, is indeed a gem of mystical thought and occult study for those who are striving to enter the Path. It is replete with kindly help out of a full heart of experience in the life of devotion. The author speaks of the *elixir vitae* as the "Substance of substances, the AUR," and gives many a wise caution to the one who is "endeavoring to prepare himself for a cosmic task and yet is bound to earth."

Every student of the unseen way would do well to own and study these useful hints on the devotional life.

M. T. D.

FROM THE MAGAZINES

In the January number of *THE THEOSOPHIST* the *Watch Tower* has several notable points brought out by our President which should be well considered. She says:

Yet amid the tumult and the carnage, there is a still small voice that whispers consolation, for we have read that in the past the uprising of evil ever preceded the descending, the Avatara, of good.

And also:

In the huge reconstruction that must follow the ending of the War, the United States of Europe will be constituted, and a settled peace descend upon the shattered Continent. How should such a reconstruction become possible without a breaking into pieces of the rocks of custom and the barriers of prejudice?

She also very clearly defines two views of Theosophical work: the one in teaching, writing, lecturing, instructing in Rounds and Races, Reincarnation and Karma, *et cetera*, with a certain conservative withholding of the application of these teachings to present-day conditions.

The other view is that the Divine Wisdom, "sweetly and mightily ordering all things," exists in the world for the world's helping, and that nothing is alien from it which is of service to Humanity.

For those who take this wider view, the country they are living in, the circumstances which surround them, must largely condition the form of their activities.

Both these lines of thought, the exclusive and the inclusive, have their place in the T. S., and it is eminently desirable that both should be present in the Society. . . . The first prepares for the new form of religion—the second for the new form of civilization. They are complementary, not hostile. But let neither depreciate the other, nor minimize its value.

There is a comprehensive and interesting contribution by Marie Louise de Rigny on *New Hopes in Education*; and other fine articles are *The Healing of the Nations*, *Reality and Knowledge*, *The "Dhammapada"* and *Its Message to Modern India*, and a continuation of Mr. Wodehouse's scholarly contribution entitled *The Occultist and the Mystic*.

THE ADYAR BULLETIN for January is a number of such solid worth to Theosophists that every member would do well to have a copy. It contains the fine address of the President on the opening of the Convention and a most illuminating lecture, also

by Mrs. Besant, on *The Occult Hierarchy* which will repay close study.

Mr. Wadia's article on *The Theosophical Society*, with its just and appreciative tribute to our Leader, is another fine contribution in this number.

It is of heartfelt interest to all Theosophists in every land to learn that, despite the European war, Convention reports were sent to Headquarters from all but one National Society, that one being Bohemia, which has no neutral country through which to send its letters. Above the clash and tumult of the war Theosophy stands grandly for Brotherhood, the great bond of higher planes.

The editorial in *THE VAHAN* for February, contrasting the smallness of life in times of peace compared with the compelling force of war conditions to cause the facing of the realities of life and "live bigly or not at all," confronts us with profound truths worthy the deep consideration of all Theosophists, alike of warring or neutral nations. To quote:

In peace we do not face realities.

One of the chief passions of life is the passion for forgetting. Everything that is unpleasant in ourselves—our little meanness, our little vices, our basenesses—we turn away from and forget. All that is unpleasant in our social lives—prostitution, slumdom, under-payment, disease and slow starvation—we turn away and forget.

War forces us to face realities. It breaks up the little refuge of our selfish homes, it renders insecure our means of living, it sweeps out of all meaning the little fragments of "art," of "music," of "society," with which we surround ourselves. And facing realities we accept the greater way of life. The capacity for love, for service, for courage, for sacrifice that was in us shows out in a fine way of living. We live in the nation and in mankind, and not in our lesser personalities.

Face life with all its horrors, in peace, of your own will, as in war you are forced to face it by circumstance. Live facing not only the greatness and joy but also the littleness and pain.

Mr. A. P. Sinnett, in *The Power Behind the Germans*, gives interesting views of the superphysical aspects of the war and logical reasons why Theosophists should regard occult teachings in such matters rather

than be content with the merely ethical view.

The Bhagavad Gita and the War, by Elisabeth Severs, and *The Formation of Brotherhood*, by W. W. Leisenring, are noteworthy articles.

In the BULLETIN THEOSOPHIQUE No. 8, for the last quarter of the year 1914, we find the first article from the General Secretary of France. It is in the form of a letter from the front, signed Lieutenant Ch. Blech, and in it he says:

I am sure that in one way or another you all comprehend that the interests of the Theosophical Society are for the moment subordinated to those of France; and, as I am capable in this body of rendering my country good and loyal service, my place is actually in the army.

Our meetings are of course suspended for a time, but we have much to do as Theosophists, for we must combat pessimism in all its forms and try to inspire in all confidence in the final Justice.

A list is given of all the Theosophists in the French army, and their conditions and positions are given, aid being asked for them. In fact, one realizes how thoroughly our brethren are using even their magazine for their country at this time. May it indeed prove an incentive for work, while such work is so much needed in their country and all over the world.

In the February number of REVISTA TEOSOFICA we find a very striking account of a dream, or fantasy, by Jorge O'Bourke, detailing a supposed (?) experience in a temple which caused the actor to enroll himself from that time on in the service of the Masters. Mr. Castaneda has carefully tabulated the ancestry of man from almost every possible Theosophical source in a paper showing considerable study. The fine serial article *Meditation for the Use of Beginners*, by Mr. Wedgwood, is concluded, and the issue closes with two extracts from THE THEOSOPHIST.

The BOLLETTINO DELLA SOCIETA TEOSOFIA ITALIANO for February contains much that is of universal interest. The first ar-

ticle is an appreciation of Antonine Anile: THE HEALTH OF THOUGHT (1914). The author is spoken of as an

anatomist-poet who at his dissecting-table has managed to descry, with the eyes of the body and of the spirit, visions of such high idealism as to transform a corpse into an inexhaustible source of problems of the spirit, of metaphysical abstractions, while yet remaining, dissecting knife in hand, faithful to the truth of the scientific investigation.

The whole article shows Anile as an expounder of the fundamental truths of the Ancient Wisdom, arrived at by the intellect and interpreted by intuition.

Two leaflets accompanying this number are well worth noticing. One announces a National League for the use of whole meal bread, devised to minimize the chances of a famine in Italy until the next harvest season comes round; the other is called: *The Only Salvation; A Federation of the European States*, which is a passionate appeal to "all individuals and associations who share this conviction to devise all possible means to educate public opinion in this spirit."

THEOSOPHY IN NEW ZEALAND for February is a readable number throughout its pages. The article *Theosophy for Children* by Mr. C. W. Leadbeater, reprinted from THE ADYAR BULLETIN of March, 1914, is one of great value to those who are entrusted with the heavy responsibility of parenthood,

for it is either a trust placed in their hands by the great Deities of destiny, or it is a mark of the most absolute confidence given to them by the Ego himself, in that, because of his affection for them (brought over from previous lives) he is willing to resign himself altogether into their hands and entrust to them the preparation of the vehicles in which his present incarnation is to be passed.

FARO ORIENTAL. Nos. 35 and 36 of this little journal from Montevideo, Uruguay, have reached us. In Spanish translations are an extract from THE THEOSOPHIST on *Liberty of Thought in Theosophy*, by Mrs. Besant; a pithy story from the AMRITABINDU UPANISHAD, by Senora E. Wendt; the conclusion of *Philosophy*, by Victor Hugo; and other articles.

**THE AMERICAN SECTION
OF THE THEOSOPHICAL SOCIETY
KROTONA, HOLLYWOOD, CALIF.**

Financial Statement, January, 1915

RECEIPTS

Fees and Dues.....	\$356.62	
Donations	66.09	
Tryon Fund.....	6.25	
Sale of Propaganda Literature.....	42.57	
Stationery	15.44	
Postage and Exchange.....	1.02	
Subscriptions to Adyar Theosophist	81.98	
American Theosophist Liquidation Acct.	14.78	
Messenger Subscriptions and Advertisements	18.61	
Total	\$603.36	
Cash Balance Feb. 1, 1915.....	655.15	\$1,258.51

DISBURSEMENTS

Salaries	\$ 74.01	
Stationery	11.90	
Rent and Light.....	37.50	
Postage	10.00	
Refund (donations)	44.61	
Adyar Theosophist Subscriptions	30.37	
Telegrams	1.21	
American Theosophist Liquidation Acct.	11.50	
Messenger:		
Salaries	43.00	
Printing	89.70	
Freight	4.71	
Mailing	10.00	
Total	\$368.51	
Cash Balance March 1, 1915.....	890.00	\$1,258.51

C. F. HOLLAND, Treasurer.

Reference is made to a notice on page 376 of THE MESSENGER (November, 1914) of a request by the Recording Secretary at Adyar for back numbers of THE THEOSOPHIC MESSENGER.

Several donations have been received since then and one member contributed her entire file, very much treasured. Only five copies are now missing, namely, March, 1900, and March, May, June and July, 1901. Is not some one benevolent enough to part with these numbers in order to complete the file at our International Headquarters?

The Theosophic Press Association, third floor, Hayes Building, 920 Grand Avenue, Kansas City, Mo., announce that they have on hand a number of Mr. Unger's latest photographs and, as he doubtless has many friends who would like to possess copies, the Association will furnish the same upon application at the cost of one dollar each. If there should be any surplus derived from the sale, I am informed the same will be used to print his poem *To the Lord Maitreya*.

Having on hand a large number of superfluous "second sheets" of paper matching the letter-heads formerly used by THE AMERICAN THEOSOPHIST, it occurred to the fertile mind of our Assistant General Secretary to utilize them in a way that would please our members and at the same time slightly enrich the T. S. Treasury.

These sheets are printed with the seal of the Society in two ways: (1) to be used as typewriting paper and (2) as correspondence paper by folding. Some sheets are left blank, to accommodate the members who often wish to write long letters home.

Envelopes to match bear the seal in smaller size on the flap.

The blue printing on the pale green (sixth race) paper is very effective.

PRICE ANNOUNCEMENT

25 printed sheets.....	15 cents
25 blank sheets.....	10 cents
25 printed envelopes.....	20 cents
100 printed sheets.....	60 cents
100 blank sheets.....	30 cents
100 printed envelopes.....	75 cents

THE MESSENGER

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Founded at New York, Nov. 17, 1875; incorporated in Illinois, Sept. 21, 1911.

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